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STATE APPROPRIATIONS FOR COLONIZATION.

SPEECH OF HON. B. FRAZIER.

During the present session of the Legislature of Tennessee, the Senator from Knox county, Dr. B. Frazier, introduced a bill to establish a State Board to aid and encourage the colored people of Tennessee to emigrate to Liberia.

We have not seen the act proposed and are not aware of its provisions, the whole movement being local and spontaneous. It may not be successful now, but the proposition commends itself by so many considerations of justice and humanity that we are not without hope that it will ultimately prevail, not only in Tennessee, but in other States.

The following are Senator Frazier's reasons for bringing forward the proposed measure. They will be found worthy of consideration and reflection :—

Mr. Speaker and Gentlemen of the Senate: By your permission, I desire to state some reasons for the introduction of this bill. I find in my intercourse with the people, that there is, amongst all parties, a general desire that the colored people of our State should be separated from amongst us. The Governor, in some of his previous messages, suggested the proposition as worthy of our consideration. As yet no measure has been devised, nor has any plan been presented at all practicable, looking to the accomplishment of such a result.

I offer this one, believing it is, at least, a step in the right direc-

tion, and that if it be adopted and carried out efficiently, it may become an important means of ultimately effecting the end so much desired. The proposition only contemplates co-operating with the American Colonization Society, by means of a State Board, in giving aid and efficiency to one of the most unselfish and philanthropic enterprises that has ever engaged the attention of the Christian world.

No undertaking of modern times has been set on foot and prosecuted with so much unselfish devotion as the American Colonization Society; and happily for the African race, it has carried out its beneficent purposes and successfully surmounted every obstacle, and now stands the admiration and boast of the nineteenth century. But its great work is still unfinished—it has already laid the foundation of a great civilized African empire and rescued thousands of Africa's sons from degradation, and has planted them securely and happily again in their fatherland. Henceforth, its labors are to be more abundant and its rewards are to be increased a thousand fold, until millions of this colored race shall go flocking back to their ancestral homes to spread abroad in that now wild and savage waste, the knowledge they have gained through their long night of servitude.

As I have said, to connect ourselves as a State with this Society, and to aid in this great work is the object sought by this bill. The first inquiry that presents itself is, whether it will be for the interest of both the white and black races, that they should be separated? This is a question demanding our most serious and careful attention, and should be examined free from prejudice and passion, in the calm light of reason and sound reflection, and with an enlarged and comprehensive statesmanship unbiased by selfishness or party predilections.

If this question can be settled affirmatively, then it follows of necessity that the separation ought to be made, and that we, as legislators, ought to use every legitimate means for its accomplishment. What, then, is the relative condition of the two races? The white man is the original proprietor. He owns the soil and controls the wealth and capital and commerce of the State. He holds the offices and will be the governing race. He is endowed, whether naturally or by long training, with capacities and powers of mind superior in every respect to the black race. These feelings and impressions have grown up and taken deep root in the inmost feelings and sensibilities of the white man, not only in the South, but every where throughout the United States. The mawkish philanthropy that makes him just now the object of interest, arises mainly from a selfish political aim. This purpose gives not a moment's thought to the welfare or advancement of the negro. Its only aim is to use him as a tool to gain or maintain power. This will be transitory and evanescent. When the occasion shall have passed, the negro will be left, as he is now, to work and strive

alone against his adverse fate. With these facts certainly existing, and these prospects awaiting him in the future, surely it cannot be for the best interest of the colored man to remain here and encounter them forever ; at least, when he is offered a home and a country where none of these degrading conditions await him ; a home where every advantage that the white man enjoys will be freely bestowed upon him ; where every civil and political right that you and I possess, will be his in as full and perfect a manner as the most favored of our race ; a home where all the arts and appliances that render life happy, may be obtained with equal, if not greater facility than they can be procured in this country ; where abundant harvests crown the labors of the husbandman, and where all the riches of the tropics are emptied, almost unsought, into the lap of the laborer. Of this country and these advantages, I propose to speak hereafter ; at present I desire to show you that it is, also, to the interest of the white race that the negro should be separated from amongst us. In approaching this question, I am aware that I encounter prejudice and fanaticism on the one hand, and avarice and selfishness on the other.

I am told the negro is a citizen of the State, and, as such, entitled to all the civil and political rights of any other citizen, and that it is cruel and unjust to exclude him from a participation in the blessings he has helped to secure. I might admit, for the sake of argument, that this is all true ; nevertheless, if it is for the black man's best interest, and he freely desires and chooses to go, is it not our duty, in view of all the facts of his condition, to aid, and assist, and encourage him to do so ? Is it not our duty to enkindle in him an aspiration for a higher and nobler existence than awaits him and his posterity here ? Can we in any better way repay him for his services, or make amends for the past, than by restoring him to his long lost heritage in his fatherland ?

On the other hand, I am told by the political economist, that the prosperity of a State depends upon the amount of bone and muscle necessary to perform the labor that is needed to develop and improve the State, and that the black man should not leave us lest this should fail or become inadequate to supply the wants and demands of the country. This is purely a selfish view of the question, and as such it is plausible and influential. But I think it can be clearly shown to be unsound and groundless. Labor, like every commodity, obeys the invariable laws of supply and demand. Take any article of commerce of prime necessity, let there be a failure in its production in any given section of our country, see how soon shiploads of the article will be started to fill the vacuum ; so will it be with labor. It is far easier to shift its location than bulky articles of commerce, and it can more readily seek outlets to the best market.

There is no sort of danger that the supply of labor will fail from this cause ; where we loose one black laborer we would be

certain to gain half a dozen from abroad far better skilled of our own color. I will admit that if all the black population of the South were sent off at once, that it might produce a vacuum that it would take some time to fill up. Even this would soon be replaced. Were such a measure to be adopted by the government, it would be heralded from one extreme of this continent to the other, and Europe would feel the influence of the wave that would begin to rise in those remote regions, to gather strength as it advanced upon the South to fill up the vacuum.

However, all that this bill proposes is to give aid and encouragement to those of this race who desire to emigrate. It contemplates no violent disrapture of the present labor system. The number that will be influenced to go at first, of course, will be small, and, as I have said, more than replenished by immigrants from Europe and the Northern States.

It is universally admitted by all who have had the opportunity to test the question that the black man, as a free laborer, is inferior to the white man; and this might reasonably be expected. The black man, while a slave, worked under many disadvantages. He has acquired what skill he possesses, under a system of labor that embraced two antagonistic principles—the one forcing him to do as much as could be got out of him, and the other impelling him to do as little as could possibly be done and escape punishment. He has never learned to labor; all he knows has come to him rather instinctively than by the regular modes of acquiring knowledge.

I make these statements with no desire to depreciate or find fault with the black man. I only state facts as they exist, and are seen and felt by every candid observer. So far from detracting from the black race, I willingly concede him many admirable virtues, and I feel sure that there are no other people on the face of the earth that would, if placed under similar circumstances, have done any better, or even so well. He has shown himself under all the degrading circumstances that have continually surrounded him, a harmless, docile and affectionate being, untinctured by the violent passions and vindictive resentments that are so often witnessed in other unenlightened nations; and in many instances he has exhibited intellectual talents equal to any in our own race, clearly proving the falshood of his mental and intellectual inferiority.

I have thus attempted to show you that it would be profitable for both races that they should separate. I believe that both have a destined purpose to fulfil in the great designs of Divine Providence, and that each must work out that purpose in their own way and upon separate fields of development. For some wise design, this untutored being has been permitted to be severed from his own country and kindred, and doomed to servitude amongst us, so far as we can see, alone, that he might receive and acquire a higher degree of knowledge than he could in Africa;

and now it seems to me that I can see the finger of Providence pointing him back to that country as his future home, where he is to bear back the knowledge he has gained here, to his benighted brethren.

It was in view of this fact, that as far back as the year 1816, a number of earnest philanthropists formed the design of planting a colony of free men of color upon the coast of Africa. The American Colonization Society was in that year organized at Washington City, embracing many of the greatest statesmen and divines of the day. This noble enterprise had to contend from the first with many narrow minded professed Christian philanthropists, men who were incapable of estimating the vast schemes of a Divine Providence, which is by this means preparing to redeem Africa from barbarism by the very wrongs which have been done to her sons in making them slaves on the American continent. Notwithstanding great opposition, which at that time came both from the North and the South, this Society went fearlessly forward in the prosecution of its noble work. At that time the continent of Africa was only known along its coast. The interior of that vast region had scarcely been visited by a solitary traveller. The slave-trade, that dark blot upon the records of the eighteenth century, was actively carried on along the whole western coast from Sierra Leone to the Cape of Good Hope, notwithstanding it had been declared piracy by both England and the United States, and other nations. Hundreds, nay thousands of wretched human beings were yearly transported from that coast and sold in the West Indies, and even in our own country. From 1808 to 1830, three millions five hundred thousand slaves were imported to Cuba and Brazil. The whole sea coast was inhabited by tribes of merciless savage marauders, who instigated by cupidity and rapine and cruelty, carried on a continual war with their interior neighbors, alone to procure captives to supply this inhuman traffic. One of the objects of the Society was to plant a colony upon this unhospitable coast, of free persons of color from this country, that might be able in time to dispossess these free-booters, and in that way stop this inhuman traffic. The Society, in pursuance of its benevolent purposes, shortly after its organization, dispatched Dr. Eli Ayres, aided by the late Commodore Stockton, to the Western coast of Africa, if possible, to communicate with some of these marauding chieftans, who held the country, and procure, by purchase, a title to enough land to commence the experiment. This mission was completely successful. They landed upon the coast and through much danger and difficulty they reached King Peter and his chiefs, and brought back an honorable title to land for several leagues around the harbor of Mesurado.

This was the beginning of what is now the Republic of Liberia. The little colony began its existence shortly after by the landing of several hundred emigrants, made up from the colored peo-

ple from various parts of the country. They took possession of the land allotted to them by the treaty, and there they have remained ever since, gradually enlarging their boundary as new recruits from the United States arrived and their necessities required it, until now, the whole extent of territory owned by the Republic, embraces about six hundred miles of coast, and extends inland for some fifty miles.

It has already closed up the slave-trade from nearly the entire western coast. It has extended its jurisdiction, by treaty and otherwise, and has now brought within its civilizing influence, some 200,000 of the native inhabitants, who are fast acquiring the arts and comforts and conveniences of civilized life. It has a regularly organized government, modeled precisely after our own, with all its departments in full and successful operation. It has established a system of common schools, and has a College, all in flourishing condition. It has built neat churches in almost every settlement, in which are to be found all the religious denominations that we have in this country. Towns and cities have been and are being built, in which are to be seen comfortable residences, store-houses and trading stalls, as in our own country. Sugar farms have been opened, and steam sugar mills have been erected, from which every year bountiful supplies are produced for the home and foreign market.

All this has been accomplished in the space of half a century alone by the people of color of America, gathered up through the exertions of this Colonization Society—a proof incontestible that the negro race is capable of equal development with our own under equal circumstances. The first President of the Republic was born in Virginia. I have seen several of his messages to the Legislature of Liberia, and I must say, they would favorably compare with many, and are much superior to some of the messages of the executives of our own country. There are many distinguished names in Liberia, who have filled high positions in the government, such as Roberts, Benson, Burns, Wilson, Drayton, and a host of others, whose noble deeds as statesmen and divines are sufficient to put to silence that interminable croak against the negro race.

This country is now open to the freedmen of our country with all its bountiful blessings. The Liberian Government has been watching, with deepest interest, the events that are transpiring in this country in favor of the freedom of the black race. It hopes and confidently expects large accessions to its strength from this cause, and is relying upon the freedmen here to come over and help them. It offers to each immigrant a liberal bounty of land for a homestead, to be his, in fee simple, forever. The Colonization Society proposes to furnish transportation, free of charge, as well as a support on the way, and for six months after landing—thus affording him ample time, if he uses proper industry, to

open his land and plant and raise a crop before he is left to take care of himself. These are the actual rewards offered by the Government and the Society; but they are small in comparison to the natural advantages that the country offers. The soil of that country is unsurpassed by any on the globe. It only needs a moderate industry and a skilful application, to turn its natural riches into the common forms of individual and national wealth. All the tropical fruits flourish there in greatest perfection—sugar, coffee, cotton, palm oil. These, the country produces equal to any upon the earth. These are yet to become the great staples of the country. The climate is well adapted to the black man, but it is fatal to the white race. Hence there is no danger of the disturbing element of a mixture of races under the same government. Here is a country adapted to the negro, given to him by Providence. Peculiarly his, to the exclusion of all alien races. On every hand he can look and say it is his. His, the serene sky that bends above him—the twinkling stars and brilliant planets—the roaring sea—the rustling forests—all are his. Here are broad plains and extended savannas, uncultivated wastes, rich as the delta of Egypt, and large enough to receive all the colored population of these States, and still there would be room for more.

It is said that the present boundary of Liberia would comfortably maintain 5,000,000 inhabitants. There is the natural home of the black man, and there his brethren are already inviting him with outstretched arms to come and unite with them in building up a great Christian empire in the land of their forefathers; to come to his fatherland, where there will be no struggling against caste, where all are free in fact as in name; where the road to promotion, dignity and honor are open to all, and where life, liberty and property and the pursuit of happiness are the birthright of every child of the nation. With such a country and such a prospect in full view for the black man, can there be any doubt but he ought to accept it? Can there be any philanthropy in advising him to stay here and struggle against all the barriers that besets him? Suppose he obtains and is secured in every civil and political right that you and I enjoy, will that release him from the curse of caste that is now and will be forever crushing him down? Will it elevate him to social equality, or open to him the pathway to honor and fame?

Listen, if you please, to one of Liberia's own citizens. The Hon. E. W. Blyden, Secretary of State of Liberia, in a speech delivered on the anniversary of the independence of the Republic, alluding to the condition of his brethren in this country at this time, uses this language: "The gale of popular applause is evanescent and transitory. The reaction of the present state of things will surely come, and disappointment and irritation will ensue. Would it not be wisdom, then, in the leaders of the blacks of America to catch at once the spirit of the age, and encourage amongst them a feeling of race,

nationality and honor? We have the germ of an African empire here, and we think that if half the time and energy which will be spent there in struggling against caste, were devoted to building up a home and nationality of their own, it would produce results immeasurably more useful and satisfactory."

I am sure I need say no more to convince every Senator on this floor, that Liberia is the country best adapted of all others for the black race.

But the question arises, are they willing to go, and if they are not, should they be forced to emigrate? I would say, use no force, but argument, do only what this bill proposes. Open to their understanding the advantages that await them in that country; spread out before them its broad, fertile and sunny plains, its bright skies and its abundant harvests—let them know that their own kith and kin are there and anxious to receive them—hold up to their view that country and government as it really is, with all its inviting features and with all its glowing prospects, present and future. This we should do, and if done in the spirit of fraternal kindness and sincerity, we will see that hundreds and thousands of them will embrace the golden opportunity, until finally, when the great highway is opened and made familiar, and when the kindred of those that are here shall revisit this country to tell of their happy and free home in the land of their adoption, when letters shall come from over there to their kindred here, describing the blessings enjoyed in that sunny clime, and when white-winged commerce shall spread her sails in clouds of merchant ships, bearing the rich products to and from the great African Republic—then it may be that a mighty exodus may take place from this country that shall embrace nearly the entire race.

Look, if you please, at the voluntary immigration from Europe to this country. In 1854, it reached as high as 427,833 in one year, and within a period of twenty years 5,000,000 have landed upon our coast. What induced this mighty host to exile themselves from their native land, to leave kindred and friends and a home there, and go out across the ocean to a country wild and unknown, to them, as Africa is at this day to the black man? Was it not in a great measure to escape from under the curse of caste? Was it not to secure to them and their descendants the blessings of freedom?

There was repulsion there, and attraction here, that has resulted in this immense influx of European emigrants. Will not like causes produce like effects? With the black race there will be constant repulsion here, and an equal attraction there in Africa, that must in time draw off multitudes of this people to that land that is in every way adapted to their condition.

I desire here to state that the Colonization Society is dependent for its support, mainly upon voluntary contributions. It has, however, received countenance and aid from the general government, as well as some of the State governments; and our own State, in 1833, passed an act appropriating ten dollars a head, to be paid out of the State Treasury to this Society, for every emigrant from this State

for Liberia. This appropriation remained upon the statute books until 1843, when it was repealed. Under this provision, several hundred of the free blacks of the State were aided, through this Society, in leaving the State, who are now doing well in Africa. One of these emigrants lately revisited his kindred and friends in East Tennessee. He is by the name of Erskine, and is the son of a Presbyterian minister who left this country for Liberia, some thirty years ago. He has acquired property and a position in that country that he could never have hoped to attain here. He now holds the honored office of Attorney General for the Republic, and is a well-educated and intelligent gentleman.

I would further state, that this Society is still in active operation, and that it is ready and willing to send to Liberia all that present themselves upon the free conditions before stated, and that it is looking and hoping that the States will give such aid and encouragement to the enterprise as will induce multitudes of the people of color to avail themselves of the opportunity now so liberally offered. I see from a late paper that a ship with six hundred emigrants for Liberia, sailed from Charleston, S. C., on the 21st of November—some 150 of them from our State. If this bill now proposed can be adopted, and an efficient Board be selected of earnest and philanthropic men, I have no doubt but under their operations several large companies could be gathered up every year exclusively from our State.

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THE WEST AFRICAN MAILS.

The African Mail Company's steamer Lagos, Captain Corbett, arrived at Liverpool on Wednesday, October 10, with a fair cargo and twenty-one passengers.

The British Consul at Fernando Po, C. Livingston, Esq., was on a visit to the Bonny River and New Calabar, in the ship Oberon, for the purpose of endeavoring to reconcile the turbulent natives in those districts, their quarrels having for a long time back seriously interfered with the palm oil trade.

The colored teachers in charge of the missionary station at Bonny, established about twelve months ago by the Rev. Dr. Crowther, Bishop of the Niger, have been eminently successful, their main efforts having been directed to the Christianising and civilizing of the rising generation. Already many of the children in the schools can read the scriptures fluently, in addition to the acquisition of other knowledge of a civilizing tendency.

The steamer Thomas Bazley, belonging to the West African Trading Company, has returned to Brass River from an expedition up the Niger. The captain brings reports that the success of the persons in charge of the various trading stations and factories established up the river last year, has far surpassed the most confident expectations.—*The African Times*.

VERMONT COLONIZATION SOCIETY.

The Forty-Seventh Annual Meeting of this Society was held at Montpelier, October 18th, 1866, the President, Hon. Daniel Baldwin, in the chair.

The Secretary, Rev. John K. Converse, read extracts from the Report of the Board of Managers, noticing appropriately the services and death of Gov. CARLOS COOLIDGE, of Windsor, and of other friends of our cause, during the past year. The Report notices the doings of the Vermont and the Parent Societies, and brings together many facts, showing a decided progress in Liberia, in all its material interests, in education, religion, agriculture, and commerce. The Report closes with an appeal to the members of the Society and to the public generally, for aid to send out the hundreds of applicants for passage, who are now ready and waiting to go. The following resolution was passed :

Resolved, That the recent large increase of applicants for passage to Liberia imposes upon the friends of colonization, strong obligations to earnest zeal and increased liberality.

The Hon. B. V. R. James, from Liberia, was expected to address the meeting, but was obliged to sail for Africa before the day of the anniversary. Rev. Franklin Butler read a letter from him expressing his regret that he could not meet with the Society.

The Treasurer, George W. Scott, Esq., presented his Report, showing that six hundred and ten dollars and sixty-six cents had been paid into the treasury the last year ; some contributions having been sent directly to Washington without passing through his hands.

The following-named gentlemen were elected officers for the ensuing year, viz :

PRESIDENT.—Hon. Daniel Baldwin.

VICE PRESIDENTS.—Hon. John Gregory Smith, Hon. Samuel Kellogg.

SECRETARY.—Rev. John K. Converse.

TREASURER.—George W. Scott, Esq.

AUDITOR.—Samuel Wells, Esq.

MANAGERS.—His Excellency Paul Dillingham, Freeman Keyes, Esq., Joshua A. Hardy, Esq., Rev. C. C. Parker, Rev. George B. Safford, Rev. Wm. H. Lord, James T. Thurston, Esq., John B. Page, Esq., Rev. George P. Tyler, D. D.

LIST OF EMIGRANTS BY THE SHIP GOLCONDA, FOR LIBERIA, FROM
CHARLESTON, S. C., NOVEMBER 21, 1866.

FROM MACON, GEORGIA, FOR SINO, LIBERIA.

No.	Name.	Age.	Occupation.	Educa- tion.	Profession.
1	William Flagg.....	49	Carpenter.		Baptist.
2	Chloe Flagg.....	55			Baptist.
3	Franklin Flagg.....	15		R. & W.	
4	Elizabeth Flagg.....	8			
5	Wyatt Moore.....	45	Farmer.	R. & W.	Baptist.
6	Eliza Moore.....	50			Baptist.
7	Franklin Moore.....	17		Read.	
8	Richard Bigham.....	28	Bootmaker.	R. & W.	Presbyterian.
9	Elizabeth Bigham.....	20			Presbyterian.
10	Sarah Bigham.....	11		Read.	
11	Howard J. Wells.....	19	Laborer.	R. & W.	
12	Stephen Richards.....	60	Bricklayer.		Baptist.
13	Eliza Richards.....	50			Baptist.
14	Nellie Richards.....	19		Read.	
15	Ryneer Richards.....	18			
16	Scipio Richards.....	17		Read.	
17	Harriet Richards.....	16		Read.	
18	Albert Aikins.....	45	Wheelwright.	Read.	Baptist.
19	Susan Aikins.....	42			Baptist.
20	Mary Jane Aikins.....	14		Read.	
21	Barbelia Aikins.....	6			
22	Albert Aikins.....	4			
23	Amzi Neely Aikins.....	1			
24	Berrian Grant.....	19	Laborer.		
25	Benjamin Butler.....	50	Laborer.		Baptist.
26	Agnes Butler.....	47		Read.	Baptist.
27	Perry Butler.....	27	Farmer.		
28	Patsy Butler.....	27			
29	Andrew Butler.....	23	Farmer.	R. & W.	Baptist.
30	Susan Butler.....	18		Read.	
31	Martha Butler.....	16			
32	Maria Butler.....	23		Read.	Baptist.
33	Agnes Butler.....	1			
34	Clarissa Butler.....	12		Read.	
35	Jack Robinson.....	49	Minister.	Read.	Baptist.
36	Julia Robinson.....	35			
37	Jesse Rogers.....	59	Minister.		Baptist.
38	Green Harman.....	39	Carpenter.		Baptist.
39	Elmira Harman.....	30			Baptist.
40	Simeon Harman.....	13			
41	Mary Eliza Harman.....	8			
42	Amanda Harman.....	7			
43	Cornelia Muscard.....	30		Read.	Baptist.
44	Robert Williams.....	13			
45	John Rawls.....	44	Carpenter.	Read.	Baptist.
46	Alice Rawls.....	42			Baptist.
47	Rasbury Rawls.....	16			

No.	Name.	Age.	Occupation.	Educa- tion.	Profession.
48	Susan Rawls.....	15			
49	Isaac Rawls,	14			
50	Harriet Rawls.....	9			
51	Elmira Rawls.....	7			
52	Peter Rawls.....	5			
53	Nathan Mitchell.....	30	Carpenter.		Methodist.
54	Elizabeth Mitchell.....	18			Baptist.
55	Louisa Mitchell.....	4 mos.			
56	Jesse Johnson.....	21	Laborer.		
57	Emma Johnson.....	19			
58	Andrew Johnson.....	2			
59	Louis Bowyer.....	35	Wheelwright.	Read.	
60	Cornelia Bowyer	30		Read.	Presbyterian.
61	Sarah Bowyer.....	13			
62	Susan Bowyer.	11			
63	Catharine Bowyer.....	9			
64	Jane Bowyer.....	50			
65	Julius Bowyer.....	15			
66	Frederick Barner.....	58	Miller.	Read.	Methodist.
67	Anika Barner.....	50			Methodist.
68	Joseph Barner.....	21	Shoemaker.		Methodist.
69	Georgiana Barner.....	20			Methodist.
70	George Barner.....	1			
71	David Barner.....	15			
72	Tarah Barner.....	50			Baptist.
73	Aba Barner.....	108			Baptist.
74	George Robins.....	23	Wheelwright.		Methodist.
75	Mary Ann Robins.....	20			Methodist.
76	Edward Robins... ..	6			
77	William Robins.....	3			
78	William Hutchins.....	25	Wheelwright.	Read.	Methodist.
79	Ellen Hutchins.....	20		R. & W.	Methodist.
80	Annie Hutchins.....	1			
81	Merida Hill.....	39	Farmer.	Read.	Baptist.
82	Priscilla Hill.....	35			Baptist.
83	Rosetta Hill.....	12			
84	Robert Hill.....	11			
85	Merida Brookins.....	15			
86	Pleasant Crawford.....	38	Cook.		Baptist.
87	Eliza Crawford.....	25		Read.	Baptist.
88	Dennis Allen.....	50	Laborer.		Baptist.
89	Jane Allen.....	40			Baptist.
90	Henry Ellen.....	38	Laborer.	Read.	Methodist.
91	Charlotte Ellen.....	30			Methodist.
92	Harriet Ellen.....	12			
93	Julia Ellen.....	9			
94	Emma Ellen.....	6			
95	Daniel Ellen.....	4			
96	Elizabeth Ellen.....	1			
97	Abraham Cain.....	30	Laborer.		Methodist.
98	Fanny Smith.....	30			
99	William Giles.....	40	Laborer.	Read.	Baptist.
100	Sophia Giles.....	30			

No.	Name.	Age.	Occupation.	Educa- tion.	Profession.
101	David Hughes.....	40	Farmer.	Read.	Methodist.
102	Sarah Hughes.....	38			
103	Diana Hughes.....	20			
104	William Hughes.....	18			
105	Henry Hughes.....	15			
106	Sarah Hughes.....	14			
107	Doctor Hughes.....	13			
108	James Hughes.....	12			
109	Emily Hughes.....	8			
110	Julia Hughes.....	7			
111	John Hughes.....	6			
112	Wallace Hughes.....	4			
113	Ellen Hughes.....	4			
114	Sweet Hughes.....	2			
115	Abraham L. Hughes.....	3 w'ks			
116	Richard Hughes.....	24	Farmer.		Methodist.
117	Alexander Hughes.....	28	Farmer.		
118	Eliza Hughes.....	19			
119	Henry Peters.....	27	Laborer.		
120	Susan Peters.....	25			Baptist.
121	George Peters.....	7			
122	Robert Haynes.....	10			
123	Frederick Robertson.....	24	Bricklayer.		Baptist.
124	Celia Robertson.....	20			
125	Emma Robertson.....	1			
126	Robert Denis.....	35	Farmer.		
127	Harriet Denis.....	32			
128	William Denis.....	10			
129	Jesse Johnson.....	43	Waterman.		Baptist.
130	Frances Johnson.....	27		Read.	
131	William Brown.....	25	Laborer.		
132	Hester Brown.....	40			Baptist.
133	Leonidas Brown.....	18			
134	Ceaser Jenkins.....	36	Laborer.		
135	John Johnson.....	40	Farmer.		Methodist.
136	Maria Johnson.....	38			Baptist.
137	William Johnson.....	19			
138	Andrew Johnson.....	19			
139	Anna Johnson.....	19			
140	John Henry Johnson....	17			
141	Archer Johnson.....	15			
142	Robert Johnson.....	2			
143	Cornelia Johnson.....	1			
144	Joshua Josiah Green....	21	Farmer.		Baptist.
145	Anna Green.....	18			
146	Robert Owens.....	38	Laborer.		Methodist.
147	Samuel Mitchell.....	56	Carpenter.		Baptist.
148	John Mitchell.....	20			
149	Fanny Mitchell....	19			
150	Doctor Mitchell.....	30	Laborer.	Read.	Episcopal.
151	William Peppers.....	25	Carpenter.	R. & W.	Presbyterian.
152	Matilda Harrison.....	30			Baptist.
153	Emma Cato.....	15			

No.	Name.	Age.	Occupation.	Educa- tion.	Profession.
154	Elizabeth Lewis	40			Baptist.
155	James Ford	50	Laborer.		
156	Elizabeth Ford	45			
157	Franklin Ford	21	Farmer.		
158	Mary Ann Ford	20			
159	George W. Ford	18			
160	Henry Williams	21	Farmer.		
161	Henry Crutchfield	19	Laborer.		
162	Betty Demours	100	(Nat. African)		Baptist.
163	Abraham Brown	54	Farmer.		
164	Rynear Brown	40			
165	Jane Brown	23			
166	Mary Brown	20			
167	Lewis Brown	19			
168	Joseph Brown	13			
169	Jane Brown	9			
170	Charlotte Brown	100	(Nat. African)		
171	Mary Brown	54			
172	Rebecca Brown	23			Baptist.
173	Charlotte Brown	22			
174	Flora Brown	17		Read.	
175	Vandery Brown	11			
176	Richard Brown	9			
177	Samuel Brown	2			
178	Olive Jacobs	26			
179	Catharine Jacobs	3			
180	Wesley Hubbard	24	Shoemaker.	Read.	Methodist.
181	Robert Wiley	35			
182	Sidney Osgood	24	Shoemaker.		
183	Albert King	35	Laborer.		
184	Jane King	23			
185	Sarah King	3			
186	Wesley Leary	20	Laborer.		
187	John James	45	Carpenter.	Read.	Baptist.
188	Lettie James	28		Read.	Baptist.
189	George Bradford	39	Farmer.		
190	Delphi Bradford	28			Baptist.
191	Franklin Bradford	4			
192	Thomas Bradford	2			
193	Chas. Brown Bradford	1			
194	Henry Higgins	26	Blacksmith.		Baptist.

FROM CHARLESTON, S. C., FOR SINOU.

195	Daniel Wilson	29	Laborer.	Read.	
196	John Manuel	24	Cooper.		
197	Rebecca Faniel	20			Baptist.
198	Diana Anderson	37			Presbyterian.
199	James Anderson	6			
200	Nancy Anderson	5			

No.	Name.	Age.	Occupation.	Educa- tion.	Profession.
201	Elizabeth Richardson...	36			Methodist.
202	Edward Richardson.....	13			
203	Clara Richardson.....	10			
204	Rebecca Richardson.....	9 mos.			
205	Anna Cain.....	16		Read.	
206	Mary Brown	16		Read.	

Total for Sinou, 206.

FROM KNOXVILLE, TENNESSEE, FOR CAPE MOUNT, LIBERIA.

207	Anderson Henry.....	42	Farmer.		
208	Eliza Henry.....	25			Methodist
209	George Henry.....	12			
210	William Henry.....	5			
211	Lucinda Hudson.....	52			
212	Cynthia Wilson.....	18			
213	Isaac Anderson.....	47	Farmer.	Read.	Methodist.
214	Emily Anderson.....	40			
215	Molly Scruggs.....	16	Farmer.		
216	Lucian Scruggs.....	14			
217	Henry Dick	10			
218	Sally Anderson.....	8			
219	Wallace Anderson.....	6			
220	John Grant Anderson...	3			
221	Daniel Hodge.....	40	Farmer.		
222	Amy Hodge.....	45			
223	Alexander Hodge	6			
224	Sarah Hodge.....	3			
225	Francis Young.....	23	Farmer.		
226	Marina Young.....	20			
227	Minerva Young.....	3			
228	Samuel Chain.....	26	Farmer.		
229	Sarah Chain.....	27			
230	William Chain.....	10			
231	Alfred Mooney.....	35	Farmer.		Presbyterian.
232	Melissa Mooney	30			
233	Hannah Mooney	11			
234	Hester Mooney.....	9			
235	Elias Mooney.....	1			
236	Milton Douglas.....	38	Farmer.		
237	Dafney Douglas.....	37			
238	Dugan Douglas	5			
239	William Walker	25	Farmer.		
240	Jane Walker	23			
241	Rossannah Walker	5			
242	Wm. Burnside Walker..	3			
243	Charles G. Walker.....	1			

No.	Name.	Age.	Occupation.	Educa- tion.	Profession.
244	Andrew Blair.....	22	Blacksmith.	Read.	Baptist.
245	Judy Blair.....	18			
246	Francis Blair.....	3			
247	William Blair.....	4 mos.			
248	Catharine Moore.....	28			
249	Ann Moore.....	12			
250	Louisa Moore.....	8			
251	Martha Moore.....	5			
252	Alfred Oliver.....	17	Farmer.		
253	Jane Moore.....	26			
254	Alice Moore.....	5			
255	Jane Moore.....	3			
256	David Trunnel.....	46	Farmer.		
257	Darthula Trunnel.....	22			
258	Francis Trunnel.....	18			
259	William Armstrong.....	17			
260	Joseph Beck.....	42	Carpenter.	R. & W.	
261	Mary Beck.....	29			Methodist.
262	Monroe Beck.....	18			
263	Horace Beck.....	16			
264	Hersey Beck.....	16			
265	Thomas Beck.....	15			
266	Alva Beck.....	14			Methodist.
267	Priscilla Beck.....	14			
268	Augustus Beck.....	12			
269	Amy Moore.....	23			
270	Susan Moore.....	3			
271	George Duke.....	54	Farmer.		
272	Sarah Duke.....	36			
273	Thomas Emmons.....	82	Farmer.	Read.	Presbyterian.
274	Dorcas Emmons.....	75		Read.	Presbyterian.
275	Dorcas Emmons.....	3			
276	John Wagner.....	14			
277	Amanda Emmons.....	40			
278	Wallace Emmons.....	19	Farmer.		
279	Rose Emmons.....	13			
280	Orleans Emmons.....	9			
281	Ellen Emmons.....	8			
282	Edward Erskine.....	26	Farmer.	Read	
283	Frances Erskine.....	32			Methodist.
284	William Erskine.....	36	Engineer.	R. & W.	
285	Samuel McMillan.....	45	Engineer.	R. & W.	Presbyterian.
286	Mary Jane McMillan..	42		Read.	Presbyterian.
287	Martha McMillan.....	16		R. & W.	Presbyterian.
288	Christopher McMillan..	11			
289	Charlotte McMillan....	11			
290	James McMillan.....	10			
291	Aleinda McMillan.....	8			
292	Spencer McMillan.....	7			
293	Madison McMillan.....	6			
294	Thomas Hudson.....	35	Farmer.		
295	Caroline Hudson.....	23			
296	Delilah Hudson.....	6			

No.	Name.	Age.	Occupation.	Educa- tion.	Profession.
297	Sally Hudson.....	4			
298	Maria Henry.....	50			
299	George Henry.....	21	Farmer.		
300	George Anderson.....	18	Farmer.		
301	Jacob Bailey.....	37	Farmer.		
302	Mary Bailey.....	26			
303	Anthony Kates.....	22	Farmer.		
304	Jane Kates.....	30			
305	Jane Kates.....	11			
306	Samuel Kates.....	8			
307	Rosannah Kates.....	6			
308	John Preston Kates.....	7			
309	Zachariah Bales.....	16			
310	James Crowther.....	22	Farmer.		
311	Hezekiah Bolt.....	28			
312	Betsy Jane Bolt.....	27			
313	Alexander A. Bolt.....	3 mos.			
314	Dennis Walker.....	26			
315	Elizabeth Pangle.....	33			
316	Mary A. Pangle.....	11			
317	Martha Pangle.....	5			
318	Henry Pangle.....	18			
319	Solomon Dangerfield....	21			
320	Ann Dangerfield.....	30			
321	Solomon Dangerfield....	4			
322	Amy Reed.....	13			
323	William Steadman.....	22	Bricklayer.	Read.	Episcopal.
324	Isabella Steadman.....	21			
325	John Hamilton.....	22	Farmer.		
326	Henry Hamilton..	20	Farmer.		
327	Samuel Durrow.....	19	Farmer.		
328	William Gorden.....	52	Carpenter.		
329	Samuel Forrest.....	19	Farmer.	Read.	
330	George Young.....	22	Farmer.		
331	Peter Arnold.....	23			
332	Berry Procter.....	23		Read.	
333	Henry Johnson.....	30	Bricklayer.		
334	Toner Wesley.....	16	Farmer.		
335	Emanuel Sloan.....	21	Farmer.		
336	Caroline Jenkins.....	20			
337	William Lowry.....	23	Farmer.		Baptist.
338	Mary Lowry.....	19		Read.	Baptist.
339	Sampson Boatright.....	17	Farmer.		
340	Richard Craig.....	21	Laborer.		
341	Charles Brown.....	23	Laborer.		
342	Prince Butler.....	21	Cook.		
343	John Hudson.....	25	Farmer.		
344	Keziah Hudson.....	23			
345	Benj. Davis Hudson.....	5			
346	Sam. Winfield Hudson...	2			
347	Thomas Hudson.....	7 mos.			
348	Elizabeth Hudson.....	18			
349	John Hamilton.....	22			

FROM CHARLESTON, S. C., FOR CAPE MOUNT, LIBERIA.

No.	Name.	Age.	Occupation.	Educa- tion.	Profession.
350	James Burns.....	22	Laborer.		
351	Kit McKenzie.....	45	Carpenter.		
352	Rose McKenzie.....	40			
353	Anthony Glover.....	40	Bricklayer.		Presbyterian.
354	Francis Richards.....	45	Farmer.	Read.	Methodist.
355	Albert G. Lindsay.....	21	Bricklayer.	Read.	Methodist.
356	James C. Pino.....	20	Blacksmith.	Read.	Baptist.
357	Anthony Wilson.....	44	Farmer.		
358	William Nesbit.....	12		Read.	
359	George Wade.....	16		Read.	
360	Toby Frazer.....	22	Farmer.		
361	Wilson Green.. ..	23	Farmer.	Read.	

Total for Cape Mount, 155.

FROM NEWBERRY, S. C., FOR CARYSBURG, LIBERIA.

362	Aaron Tillman.....	73	Farmer.		Baptist.
363	Nellie Tillman.....	72			Baptist.
364	Mary Tillman.....	39		Read.	Methodist.
365	Aaron Tillman.....	17		R. & W.	
366	Charlotte Tillman.....	16			
367	Ellen Tillman.....	8		Read.	
368	Leathy Hampton.....	43	Farmer.	Read.	Methodist.
369	Emeline Hampton.....	14			
370	Quitman Hampton.....	10			
371	Mary Hampton.....	6			
372	Frederick Tillman.....	46	Carpenter.		Methodist.
373	Chany Tillman.....	44			Methodist.
374	Jane Tillman.. ..	16			
375	Felicia Tillman.....	6			
376	Jacob Girardeau.....	19	Laborer.		
377	Nathan Tillman.....	30	Farmer.		
378	Susan Tillman.....	26			
379	Aaron Tillman.....	10			
380	Matthias Nichols.....	46	Blacksmith.		Methodist.
381	Lizzie Bragg.....	40			
382	Warren Bragg.....	16			
383	Ida Bragg.....	12			
384	Viclona Bragg.....	10			
385	Ulysses Bragg.....	3			
386	Charles Garey.....	21	Farmer.	Read.	
387	Austin Weaver.....	21	Farmer.		
388	Edward Harris.....	16		Read.	
398	Simon Jones.....	41	Blacksmith.	Read.	
390	Theresa Jones.....	27			
391	Albert Jones.....	12			
392	Simon Jones.....	7			
393	Solomon Jones.....	6			

No.	Name.	Age.	Occupation.	Educa- tion.	Profession.
394	Virginia Jones.....	2			
395	Pierson Jones.....	27			
396	Ridon Hunt.....	22	Farmer.		
397	Josephine Hunt.....	18			
398	Madison Wagner.....	55	Shoemaker.	Read.	
399	Henry Johns.....	39	Laborer.		
400	Charlotte Johns.....	27			Methodist.
401	John Johns.....	13			
402	Minerva Johns.....	12			
403	Amy Johns.....	7			
404	Emanuel V. Johns.....	5			
405	Mary Johns.....	5			
406	Isabella Johns.....	3			
407	Kate Johns.....	1			
408	Alfred Albert.....	56	Minister.	Read.	Methodist.
409	Elizabeth Albert.....	21			Methodist.
410	Lewis Smith.....	41	Farmer.		
411	Zilpha Smith.....	39			
412	Lydia Smith.....	20			
413	Jane Smith.....	17			
414	Parker Smith.....	16			
415	Harper Smith.....	9			
416	Howard Smith.....	6			
417	Walter Smith.....	4			
418	Josephine Vict. Smith...	7 mos.			
419	Anthony James.....	45	Farmer.		Methodist.
420	Mary Ann James.....	28			Methodist.
421	Phillis James.....	4			
422	Sarah James.....	2			
423	Margaret James.....	12			
424	Preston Greene.....	31	Farmer.		
425	Barbara Greene.....	23			
426	Jane Greene.....	5			
427	John Greene.....	4 mos.			
428	Hannah Cox.....	23			Methodist.
429	William Williams.....	43	Farmer.		
430	Eliza Williamston.....	37			Methodist.
431	Penny Williamston.....	11			
432	Cora Williamston.....	9			
433	Reuben Greene.....	23	Carpenter.		
434	Laura Ann Greene.....	21		Read.	Methodist.
435	Nancy Greene.....	1			
436	Jane Wadsworth.....	37			
437	Pinckney Wadsworth...	16			
438	Willie Wadsworth.....	14			
439	Elizabeth Wadsworth...	12			
440	Eugenia Wadsworth.....	8			
441	Ann Eliza Wadsworth...	6			
442	Mary Jane Wadsworth...	2			
443	Walter Haltwanger.....	37	Tailor.	R. & W.	Methodist.
444	Sarah Haltwanger.....	26			Methodist.
445	Augustus Haltwanger..	7			
446	Johanna Haltwanger....	5			

No.	Name.	Age.	Occupation.	Educa- tion.	Profession.
447	Nancy Haltwanger.....	3			
448	Henry Haltwanger.....	1			
449	Anna Gray.....	56			Methodist.
450	Edward White.....	62	Farmer.		Baptist.
451	Rhoda White.....	60			
452	Edmund White.....	23	Farmer.		
453	Flanders Harrison.....	25	Gunsmith.	Read.	
454	Martha Harrison.....	24			Methodist.
455	Charles Harrison.....	5			
456	Chloe Harrison.....	6 mos.			
457	Austin Nance.....	52	Farmer.		
458	Chloe Nance.....	42			
459	Scott Nance.....	19			
460	Drayton Nance.....	10			
461	Clarissa Williams.....	57			Methodist.
462	Reuben Williams.....	22			
463	George Williams.....	19	Farmer.		
464	Anna Williams.....	24			
465	George Williams.....	7			
466	Clara Williams.....	4			
467	Louisa Williams.....	1			
468	John Dewalt.....	26	Farmer.		
469	William Dawkins.....	34	Farmer.	Read.	Methodist.
470	Ann Dawkins.....	37			
471	Augustus Dawkins.	10			
472	Burrell Rains.....	40	Tailor.	R. & W.	
473	Margaret Harris.....	35			
474	Lydia De Flore.....	33			Methodist.
475	Anderson De Flore.....	18			Methodist.
476	Walter De Flore.....	15			Methodist.
477	Laura De Flore... ..	12			
478	Preston De Flore.....	10			
479	Angeline De Flore.....	7			
480	Maxwain De Flore.....	6			
481	Augustus De Flore.....	4			
482	Ella De Flore.....	2			
483	David Drayton De Flore	3 mos.			
484	Henry Cooper.....	53	Farmer.		Methodist.
485	Phillis Cooper.....	48			Methodist.
486	James Cooper.....	14			
487	Pernicia Cooper.....	22			
488	Henry Cooper.....	4 mos.			
489	Toby Barre.....	65	Blacksmith.		
490	Charlotte Barre.....	26			
491	Thomas Barre.....	14			
492	Martha Barre.....	5			
493	Sherman Barre	1			
494	Margaret Barre.....	50			
495	Fenton Thompson	24			
496	Mima Thompson.....	23	Farmer.		Methodist.
497	Iverson Thompson.....	7			
498	Lewis Thompson.....	6			
499	Albert Bridges.....	21	Shoemaker.		

No.	Name.	Age.	Occupation.	Educa- tion.	Profession.
500	Mary Floyd.....	50			
501	Sally Floyd.....	22			
502	Wesley Floyd.....	5			
503	Martha Robinson	35			Methodist.
504	Wade Dimmis.....	27	Farmer.		Methodist.
505	Catharine Dimmis.....	35			
506	Minta Dimmis.....	13			
507	Mary Dimmis.....	11			
508	David Dimmis	6			
509	Mitchell Dewalt	18	Farmer.		
510	Texana Dewalt	13			
511	Eliza Dewalt.....	11			
512	Mary Dewalt.....	8			
513	Pressley Dewalt.....	6			
514	Clayton Dewalt.....	1			
515	Barrich Boyd.....	25	Shoemaker.		
516	Jane Boyd.....	18		Read.	Methodist.
517	Charlotte Blair.....	26			
518	Mary Blair	11			
519	Walter Bates.....	21	Shoemaker.		
520	Alice Bates.....	20			Methodist.
521	Dennis Motes.....	27	Shoemaker.	R. & W.	
522	David McGrary.....	47	Farmer.		
523	Sampson Bugg.....	17			
524	Edward Jones.....	24	Farmer.		
525	Charles Jones.....	26	Farmer.		
526	Harry Summers.....	18			
527	James Middleton.....	30	Cooper.		Methodist.
528	William Francis.....	22	Shoemaker.	Read.	
529	Tucker Lark.....	18		Read.	

FROM CHARLESTON, S. C., FOR CARYSBURG, LIBERIA.

530	King Read	23	Laborer.	Read.	Baptist.
531	William Wright	22	Tailor.		Methodist.
532	Edward Holloway.....	21	Goldsmith.	Good.	
533	Joseph J. Wheeler.....	22	Blacksmith.	R. & W.	Baptist.
534	Willis H. Furbush.....	27	Photographer	Good.	Presbyterian.
535	C. G. B. Cheatham.....	34	Farmer.	Read.	
536	W. G. Johnson.....	24	Dentist.	Read.	
537	Georgiana Johnson.....	23			
538	John Rowe.....	25	Laborer.	R. & W.	
539	Samuel Scott.....	27	Farmer.		
540	David Demotte.....	21	Farmer.	Read.	
541	Felix Avery.....	22	Silversmith.		
542	Samuel Martin.....	25	Laborer.	Read.	Methodist.

Total for Carysburg, 181.

FROM COLUMBIA, S. C., FOR CAPE PALMAS, LIBERIA.

No.	Name.	Age.	Occupation.	Educa- tion.	Profession.
543	William N. Rose.....	35	Gin Maker.		Methodist.
544	Mary E. Rose.....	32		R. & W.	
545	Margaret House.....	13			
746	Gilbert Walker.....	45	Carpenter.	R. & W.	
547	Anna Walker.....	27			
548	Martha Walker.....	9			
549	F. D. Walker.....	5			
550	Townsend P. Walker...	3			
551	Scipio Goodwyn.....	35	Carpenter.		Methodist.
552	Agnes Goodwyn.....	25			Methodist.
553	John Goodwyn.....	6			
554	Minie Goodwyn.....	4			
555	Hannah Goodwyn.....	1			
556	William Goodwyn.....	37	Bricklayer.	R. & W.	Methodist.
557	Mary Goodwyn.....	40			Methodist.
558	Robert Reford.....	21	Shoemaker.		Methodist.
559	Marcus Graham.....	58	Laborer.	Read.	Baptist.
560	John Lyles.....	26			
561	Edward Boatright.....	55	Farmer.		
562	Dennis Thompson.....	46	Blacksmith.	Read.	Methodist.
563	Emeline Thompson.....	40			Methodist.
564	Louisa C. Thompson...	24			
565	Edward Thompson.....	16			
566	William Thompson.....	11			
567	Dennis Thompson.....	4			
568	Thomas N. Thompson...	2			
569	Darius Coleman.....	66	Farmer.	Read.	Methodist.
570	John Hope.....	43	Iron Moulder		
571	Tildy Hope.....	22			
572	Julia Hope.....	6			
573	Lee Hope.....	3			
574	Coleman Hope.....	1			
575	James Mitchell.....	15			
576	Marcus Madden.....	28	Miller.		
577	Melvina Madden.....	26			
578	Jane Madden.....	12			
579	Laura Madden.....	8			
580	Mary Preston.....	28			
581	Napoleon Jones.....	24	Shoemaker.	Read.	
582	Nancy Jones.....	25			
583	Martha Jones.....	2			
584	Sarah Jones.....	2 w'ks.			

FROM CHARLESTON, S. C., FOR CAPE PALMAS, LIBERIA.

585	John Smith.....	21	Carpenter.		
586	Henry Washington.....	21	Laborer.	Read.	Methodist.
587	Samuel Leavitt.....	22	Laborer.	Read.	Methodist.
588	Emanuel Brown.....	27	Blacksmith.	Read.	Baptist.

No.	Name.	Age.	Occupation.	Educa- tion.	Profession.
589	Backus Jenkins.....	57	Farmer.	Read.	Methodist.
590	Dinah Jenkins.....	31			
591	Edward Jenkins.....	8			
592	Pompey Jenkins.....	6			
593	Priscilla Jenkins.....	60			
594	Christopher Davis.....	22	Bricklayer.	Read.	Methodist.
595	Lazarus Allston.....	24	Cooper.	R. & W.	Baptist.
596	Augustus Corcoran.....	19	Laborer.	Read.	
597	William Mitchell.....	21	Laborer.	Read.	Methodist.
598	Wellington Mitchell.....	20	Shoemaker.	Read.	
599	Eli Cook.....	24	Bricklayer.		
600	Charles Reddick.....	30	Laborer.		

Total for Cape Palmas, 58.

NOTE.—The above named emigrants make a total of 11,888 persons settled in Liberia by the American Colonization Society.

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From the New York Observer.

AFRICAN COLONIZATION.

We are moved to recall public attention to one of the grandest philanthropic enterprises of this or any other age, by the recent sailing from a Southern port of several hundred emigrants to Liberia under the auspices of the American Colonization Society, and by the intelligence that in different parts of the South, especially in South Carolina, thousands of the colored people are beginning to talk about Africa as their future home. Effort in behalf of this great scheme of real Christian benevolence has been almost wholly suspended during the continuance of our late civil war, but we have never for a moment ceased to look upon it as full of promise for the colored people in America, and for Africa. Let us briefly recapitulate a few familiar facts.

On the Western shores of the African Continent, extending for nearly six hundred miles along the coast and reaching back indefinitely toward the interior, exists a State which, for nearly twenty years, has exercised all the attributes of an independent government, and which is fairly entitled to the epithet of a free, Christian and civilized nation. Less than half a century ago it was a savage wilderness, with a scattered and barbarous population, haunted by marauding slave-hunters, and apparently surrendered in hopeless desperation to their cruel ravages. In 1820, a small vessel—the Mayflower of African civilization—landed less than 100 Anglo-African emigrants upon its coast. This small germ of a future nation was cherished by Christian philanthropy, providentially and wonderfully shielded from the inroads of savage tribes,

and, by a slow but steady growth, sprang, in thirty years, to the dimensions of an organized and constitutional government, which at length secured the recognition of its existence and its title to national respect from nearly all the leading governments of the world. It is a Christian nation, having all the institutions of the Gospel established; large and flourishing churches with able and influential pastors, schools, seminaries and a College of a high order with thoroughly educated teachers, who would not discredit any institutions of learning in the world.

And such in brief outline, is the history of Liberia. Considering the popular prejudice or indifference which it had to encounter, and somewhat unpromising materials out of which its structure was to be compacted, the experiment may be styled a wonderful success. It is one of the most noticeable facts of the nineteenth century. It deserves a prominent place in connection alike with the record of missionary progress and the spread of republican institutions. It is, moreover, of no little importance as indicating the capacity of the African race for republican government and for self improvement. A race which, for a long time, was regarded as hopelessly doomed to civil and social inferiority, as from time immemorial "hewers of wood and drawers of water" to a more favored class, has, in the providence of God, found allotted to it the task of planting on the shores of a barbarous continent, schools and churches, and all the institutions of social and civil order. It has done its work, and, on the whole, has done it well. It has established beyond controversy certain important points. It has shown that the Anglo-African can make a home on the continent from which his fathers were torn away; that there he can be assured of his rights and provide for his own comfortable support; that even on the borders of barbarism he does not relapse into the habits of savage life, but makes steady progress in civilization; that he can frame and sustain the institutions of a well-ordered government which afford security for life, liberty, and the pursuit of happiness; and that, by means of these institutions he can exert a healthful influence upon adjacent native tribes. Where the white man cannot live, he thrives. He occupies a region which, by the laws of Providence, is given over almost exclusively into his hands. No other race can displace him.

Such facts as these are of peculiar significance when taken in connection with other facts—of our own recent history and present condition as a nation. Some four millions of our population have suddenly been made free, and thrown upon their own energies for support. Without in the least degree questioning their perfect right to live and die and pass through all the vicissitudes of life in the land of their birth, and without entertaining the question as to their being entitled to equal rights and privileges with any others,—all this aside,—we desire simply to direct attention to the fact that on the shores of their fatherland an inviting home has been provi-

ded for them, in which, unchallenged and unmolested, they may enjoy all the rights and immunities of freemen, and in circumstances the most favorable, go on to develop their highest capacities for advancement.

To those who have energy and enterprise, Africa offers a broad and ample field. Her undeveloped resources, her countless acres of fertile soil, her elements of agricultural and industrial wealth demand new hands for their culture, and give assurance of large reward. There at least, without overcrowding, is room enough for the largest emigration which can ever be expected to leave our shores, and there too,—where the white man only, by the laws of the State, cannot be a citizen, as by the laws of nature he cannot be a resident—the Anglo-African may claim and receive the respect due to his manhood, and encounter none of that prejudice of color which here, at present, blights his enterprise and palsies his aspirations. Now, that every man has become his own master and is free to emigrate to the land of his fathers, does it not seem as if the day had come when the design of Providence in founding the colony of Liberia, is to be vindicated and justified, when a new aspect is to be given to the future of the African race, and a new impulse to that young and feeble State, which Christian philanthropy has nurtured for nearly half a century? The time has been when colonization was accounted the rival of emancipation, when its claims were scouted by men who justly claimed that the attempt to transplant three millions of men across the ocean was simply chimerical, but who failed to do justice to the cause which they allowed to be slandered lest it should draw to itself the attention which they sought to concentrate upon their own plans. But that day has passed by. The work of emancipation has been strangely effected, and the most prejudiced observer may now judge the colonization cause upon its own merits. It challenges to-day the sympathy as well as respect of every friend of the African race, as well as of civilization and Christianity. If this long down-trodden race is to vindicate its claims to that respect which it finds so difficult to secure among us, if it is to enter upon its grand experiment, disencumbered of the weights which here oppress it, it can be only in a land, where, as in Liberia, the black man may feel himself the peer of his fellow-citizen, and may aspire to any social or civil position which is within the gift of the State. Let him do his work there, as he may do it, and the world will be constrained to extend to him its recognition. On a distant continent he will achieve a victory in behalf of those he left behind in this. Lord Chatham might boast that he would conquer France in America, but the conquest of American prejudices with respect to color, may, perhaps, be most readily achieved on the distant shores of Africa.

It is a gratifying announcement that during the past year—following as it does the close of the war—there has been a larger num-

ber of applications for a passage to Liberia than in almost any preceding year. We trust the number of voluntary emigrants will be speedily and greatly increased. Liberia needs to swell her population of 200,000 scattered in towns and villages, to millions, and there are multitudes in this country who have now what they never had before, the means of learning the actual condition and real promise of a country which appeals to them with its ancestral claims, and offers them such advantages as they can hope to obtain nowhere else on the face of the earth. From among these multitudes it is but reasonable to anticipate that increased numbers will go forth to accomplish at once a double result, to better their own condition and to extend the institutions by which we trust that the African coast will at length be girdled from north to south, the curse of the slave-trade forever extinguished and the whole of Ethiopia taught to stretch forth her hands unto God.

No one need entertain the fear that there will not be left on this continent a sufficient number of the African race to compete with the whites in the battle of life, and to demonstrate their ability to conquer all prejudices of color and of position, if that should be practicable. All that we ask is that they may have the right to emigrate and found a mighty nation on the shores of Africa. We do not wish to have them compelled to remain here any more than compelled to go, and those who have been such strenuous advocates of equal rights for black men and white men should be the last to put a straw in the way of their going to Africa if they shall so choose.

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From the New Jersey Journal

COLONIZATION SOCIETY.

We trust that none of our readers will pass over the excellent communication of Wilberforce, on the subject of African Colonization. This subject is one that all our readers ought to feel a deep interest in, but which is liable to be overlooked among the many other subjects pressed upon their attention. The grounds taken by our correspondent for advocating the cause is the right one. Let the appeal be followed up by action.

AFRICAN COLONIZATION.

MR. EDITOR:—Many I am sure will welcome the notice and appeal in your last issue in behalf of the Colonization Society. All the true friends of the negro will most heartily welcome a migration to Africa of all such colored men and women as may be disposed and are fitted to go—all such as are inspired with a desire not only to better their physical and social condition, but to give their energies a wider scope and a more unobstructed field for usefulness.

The whole field opens one of the grandest and most hopeful mis-

sionary schemes of the day. No country is so completely open for Christian civilization and the Gospel as Africa, and none promises such immediate success. And when we add to this that our Americanized, Anglo-Saxonized negroes are the only agents who may successfully enter this field with any fair prospects of life and usefulness there, we have an argument equally urging on the friends of the colored man to send, and on him to go.

We readily concede the right of this people to remain in this country, and to mark out for themselves and to pursue such a course for a livelihood, emolument or position, as may be lawful, or as they may deem expedient. As far as abstract right goes, who has a better right to remain? No people have added more to the prosperity—at least to the financial prosperity of the country. For nothing is really an accession of wealth but what is raised from or dug out of the ground—the product of mother earth, and who like the negro has made her disgorge her rich treasures? Unjust, ungenerous would it be to deny his normal rights.

But we may question whether he be wise to throw himself on his rights. His interest may be in foregoing his rights.

We apprehend that many of our colored people, both North and South, will ere long be constrained to adopt some such conclusion. After all that has been done for them—and nothing should be left undone—we fear their condition is such—and likely to remain such as ere long to make them yearn for a change that shall deliver them from the many disheartening disabilities under which they labor here, and for unobstructed opportunities to develop their manhood and employ their resources, whether social, mental or physical, and realize the rewards of their industry and enterprise, such as for long years they may not realize in this country.

There is no doubt much of romance in the idea cherished by the negro at the present moment as to what shall be his future in this country. I wish he might realize his pleasant dreams. Yet I fear he is destined to disappointment. This I judge from the very nature of the case. There is such a thing as a conflict of races. Christianity shall do it away. But as yet it is not done away. Why then should the colored man struggle for a position here, which he may at once realize with no such struggle in his fatherland? Why row against wind and tide, when he may elsewhere have both wind and tide in his favor?

But however this may be, it is enough for us to know that a rapidly increasing number has become convinced that their highest interests lie in the line of emigration to the sunny land from which their fathers came. Six hundred are to leave on the first of November, and a much larger number to follow in the spring. To them it is the land of promise—the land of genial suns, of a fertile soil, of vast undeveloped resources—a land where the muscles, the mind and the heart of the Americanized African may respond to a demand and find a field of successful development such as the world no where else offers.

What then is our duty to those who are disposed to go? If we want to do the best thing for them and the most hopeful thing for Africa, we shall give the helping hand and bid God speed to every one fitted for such emigration. We plead only for that colonization, which contemplates the best good of the negro, and the only practicable mode of regenerating Africa.

We therefore hail with great satisfaction the late action of the New Jersey Synod, cordially and unanimously recommending the cause of colonization, and here we may ask has not the time fully come when the New Jersey Colonization Society should arise from her rest and put on her strength for her great and good work? First and foremost she led this truly philanthropic and Christian enterprise. Her great and good men—her Alexanders, Frelinghuysens and Finleys were its ready champions, and surely the sons of so noble sires will not prove themselves recreant to their trust.

WILBERFORCE.

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LET US GO.

Mr. James Horton, of Chatham county, North Carolina, had a slave named George, who early manifested remarkable intelligence. He was especially fond of poetry. After a time he began to compose verses of his own. He did not know how to write; so when he had arranged his thoughts in rhyme, he spoke them aloud to others, who wrote them down for him. George's poems attracted attention, and several were published in the *Raleigh Register*. He embarked at New York, December 5, for Liberia. In view of his departure he wrote the following

SONG FOR THE EMIGRANT.

Almost as soon I'd be a slave,
As struggling with a treacherous wave,

A friend is but a foe;
Then fearless let us spread our sail,
To meet the unmolesting gale,

Come, *Brother*, let us go!

Let us desert this friendless place,
To stay is nothing but disgrace;

Few are our friends we know;
LIBERIA! break from every mouth,
To leave the North and travel South,
Come, *Sister*, let us go!

Suffer no tear to wet the eye,
Nor heave a melancholy sigh,

For leaving vales of snow ;
 There vegetation ever thrives,
 There corn in winter still revives,
 Come, *Father*, let us go !

LIBERIA, flow from every tongue,
 For there the old are waxing young,
 No lasting pain they know ;
 Where milk and honey flow along,
 And murmers kindle into song,
 Come, *Mother*, let us go !

This place is nothing but a strife,
 Distressing all the peace of life,
 We nothing have to show ;
 Let others scorn me or degrade,
 I'll take my hatchet and my spade,
 Come, *all*, and let us go !

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SHALL THEY BE SENT?

The American Colonization Society has received during the past two months, the names of six hundred and thirty-two persons, mostly, if not all, Freedmen, desiring passage to Liberia. A much larger number are seeking information about the country with a view to an early removal. These are all spontaneous movements.

Every settlement in Liberia needs fresh population, and there are promising and important points on the Coast and in the interior which ought to be occupied by the very class of people now preparing to go.

For the means to send these anxious applicants we are constrained to look to the friends of the Freedmen and to the supporters of our cause. Shall we have fifty thousand dollars by May 1 next to send them by our superior packet ship, the *Golconda*—and support them for six months after landing? May every hand extend a liberal support in this the time of pressing want. The appeal is in behalf of humanity: let every one assist in the greatest charity of the age.

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SEMI-CENTENNIAL ANNIVERSARY.

The Fiftieth Annual Meeting of the AMERICAN COLONIZATION SOCIETY will be held on Tuesday evening, January 15, 1867, at 7½ o'clock, in Trinity P. Episcopal Church, corner Third and C streets, Washington, D. C.

The Annual Report will be presented, and Rev. Joseph Tracy, D. D., of Boston, will read an Historical Discourse on the rise and progress of the Society. Addresses may be expected from Hon. John H. B. Latrobe, President of the Society, and Rt. Rev. Thomas M. Clark, D. D., Bishop of Rhode Island.

The Annual Session of the Board of Directors will begin at 12 o'clock M. of the same day, in the rooms of the Colonization Building, corner Pennsylvania Avenue and 4½ street.

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ITEMS OF INTELLIGENCE.

ARBITRATOR AT SIERRA LEONE.—Frederick A. Whittlesey, Esq., of Rochester, N. Y., has accepted the appointment of Arbitrator of the Joint International Court at Sierra Leone, organized under our treaty of 1842 with Great Britain for the more effectual suppression of the Slave Trade. The Rochester *Express* says: "The office for which Mr. Whittlesey has been so fitly selected, is purely judicial, and the appointment will be recognized here where his character and abilities are well known, as alike creditable to the Government and to himself."

WEST AFRICAN MAIL CONTRACT.—The new mail contract between the British Post Office Department and the African Steamship Company commenced on the 26th of October. The route is to be between Liverpool and Fernando Po *via* Madeira, Teneriffe, Bathurst, Sierra Leone, Monrovia, Cape Palmas, Cape-Coast Castle, Accra, Jellah, Coffee, Lagos, Benin, Bonny, Old Calabar, and Cameroons. The subsidy is to be 20,000*l.* a year. The mails are to be conveyed from Liverpool to Fernando Po and back again to Liverpool in fifty-one days four hours, exclusive of stoppages for the delivery and reception of mails.

LIBERIA METHODIST MISSION.—Bishop Roberts arrived at Monrovia on the 29th of July. He reports general good health among the missionaries and their families, and at some stations encouragement or prosperity. Rev. W. P. Kennedy, presiding elder of Cape Palmas district, writes that his district is improving in every interest—Day-schools, Sunday-schools, conversions, and additions.

MPONGWE AND EFICK LANGUAGES.—By a letter recently received from the Rev. Albert Bushnell, of the Gaboon Mission, we learn that the translation of the Scriptures into the Mpongwe language is still going on. Besides the portions printed at the Bible House some years ago, other portions have been translated and printed at the Mission, and circulated to some extent, to test their accuracy before asking to have them printed here. It is hoped in a few years to have the entire Bible translated into this language. Mr. Bushnell writes that the Rev. A. Robb, of the U. P. Scotch Mission on the old Calabar River, has translated the whole Bible into the Efick tongue.

A SERMON FROM LIBERIA.—The *London Record*, reviewing a large number of published sermons sent to its office, enumerates one from Liberia, and notices it as follows: "A sermon by the Rev. E. W. Blyden has considerable interest, alike from the occasion and place of its delivery, and from the nature of its contents. It was preached on the installation of a Presbyterian minister, in the Republic of Liberia, a commonwealth occupied, established, and governed by Africans. The discourse is exceedingly well written, and, in its frequent references to the original text of Scripture, shows the influence of the critical habits of the day in so distant a quarter of the world."

Dr. LIVINGSTONE.—The first meeting of the session of 1866-7 of the Royal Geographical Society was held on Monday evening, November 12, at Burlington-house, London, Sir R. I. Murchison, President, in the chair. The President, in opening the session, gave a sketch of recent events of geographical interest. He rejoiced to be able to inform the meeting that the indefatigable Livingstone, by the last accounts, was advancing beyond the Rovuma River, in Eastern Africa, towards Lake Nyassa, and was in good health and spirits and fully hopeful of success. He earnestly looked for the determination of the true watershed of Central Africa at the hands of this undaunted traveller, who may be enabled to determine whether Lake Tanganyika be connected or not on the north with the Albert Nyanza and the Nile.

WALKER'S EXPEDITION.—Mr. R. B. Walker reached the "Fernan Vas," Equatorial Africa, on his return on the 19th August. His expedition had been comparatively unsuccessful, in consequence of his having been robbed. Still, he has accomplished something: he has visited unknown places, obtained much information, ascertained the *Ogowe* to be an important stream, and laid the foundation for a future more extensive exploration, which it seems he is quite decided to undertake as soon as may be possible. Mr. Walker visited the Adjomba tribe, and discovered another of the small lakes with which the region abounds.

METHODIST MISSIONARY APPROPRIATION.—At the last Annual Session of the General Missionary Committee, \$15,400 were voted to the Liberia Mission, being an increase of \$820 over the previous year.

CONSUL TO THE NIGER.—John Lyons McLeod, formerly British Consul at Mozambique, has been appointed Consul in the country of the Niger and its tributaries.

Receipts of the American Colonization Society,

From the 20th of November, to the 20th of December, 1866.

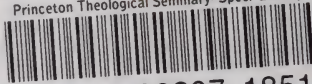
NEW HAMPSHIRE.			
<i>Laconia</i> —Cong. Ch., per Dr.			D. L. F. Connor, ea. \$5.
D. S. Prescott	20	00	M. L. N. Connor, \$3. G.
<i>Henniker</i> —Horace Childs, A.			W. Cogswell, \$2, in part
			to const. a L. M., per A.

D. L. F. Connor.....	15 00	Rahway—J.R. Shotwell, Miss Lucy H. Eddy, ea. \$20. Miss R. Shotwell and Sister, \$5. Joel Wilson, Rev. Dr. Abercombie & Mother, ea. \$2.....	49 00
By Rev. Dr. Orcutt, (\$21.)			
Keene—Mrs. Appleton, Mrs. Mary W. Keyes, Mrs. S. B. Bill, Josiah Colony, ea. \$5. Sarah B. Newcomb, \$1.....	21 00	Bridgeton—Judge Elmer.....	20 00
		Trenton — Ex-Gov. Vroom, Barker Gummere, ea. \$10.	20 00
	56 00		389 00
VERMONT.			
By Rev. Franklin Butler, (\$55.)		PENNSYLVANIA.	
St. Johnsbury—Mrs. A. F. Kidder, \$3. A. Friend, \$2.....	5 00	Athens—R. P. D. Ch., per G. A. Perkins, Esq.	10 00
Windsor—Individuals, extra for the late Expedition....	50 00	By Rev. Dr. Orcutt, (171.50.)	
	55 00	Allegheny City—First U. P. Ch., Rev. John T. Pressly, D. D., pastor.....	101 50
RHODE ISLAND.			
By Rev. J. R. Miller, (\$13.)		Reading—Isaac McHase, A. F. Boas, Adam Leize, D. S. Hunter, Mrs. D. S. Hunter, ea. \$5. George J. Eckert, \$3. Daniel Young, Chas. Rick, ea. \$1—\$30: Members of the First Ger. Ref. Church, to constitute their pastor, the REV. BENJAMIN BAUSMAN, a L. M. Dr. Muhlenberg, Isaac Eckert, ea. \$10. G. A. Nicolls, J. P. Jones, M. C. McIlvain, W. R. McIlvain, ea. \$5.....	70 00
Providence—Amos D. Smith, \$10. Dr. Levi L. Miller, \$3.....	13 00		181 50
CONNECTICUT.			
Hartford Co.—“A Friend to the Cause.”....	60 00	DISTRICT OF COLUMBIA.	
By Rev. J. R. Miller, (\$18.)		Washington—Miscellaneous..	101 67
Stafford Springs—S. Newton, Geo. M. Ives, Wm. Smith, ea. \$5. W. W. Ellis, C. Warren, Cash, ea. \$1.....	18 00	OHIO.	
	78 00	Gillespieville—Abner Wesson	10 00
MASSACHUSETTS.			
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